

Remarks on a Wild Oration,

O R

FUNERAL SERMON,

In MEMORY of

WILLIAM AUSTIN,

Late a Methodist Preacher

At *BLEDLOW*, in the County of *BUCKS*;

DELIVERED AT THAME MEETING-HOUSE,

On *Wednesday, September 11, 1776,*

By the Irreverend Mr. *LANGLEY,*

A DOCTOR OF ENTHUSIASM, FELLOW OF BLAS-
PHEMOUS FANATICS, MASTER OF THE
ARTS OF WHINING AND CANTING,
AND SON OF SIMON MAGUS,

Who transforms himself into a Minister of Righteousness,
as Satan the Prince of Darknefs is transformed into an
Angel of Light; A Priest of the Tribe and Order of
Jeroboam, the Son of Nebat, who, like him, make the
People to sin, by corrupting the Worship of God,
and withdrawing them from the Church, his Holy
Temple, to follow their wild Teachers, who are ge-
nerally of the meanest, and often of the Scum and
Dregs of the People.

A L S O,

Some Remarks on a Wild Sentence,

Delivered at *THAME,*

By the Irreverend Mr. *WELLS.*

BY JOHN COX GREENWOOD.

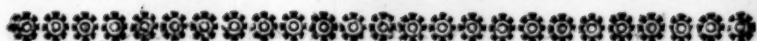
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REMARKS, &c.



ON Wednesday the 11th of September, 1776, Langley preached a funeral sermon, or made an oration in memory of his deceased brother, William Austin, and fellow-traveller and labourer in the Lord's vineyard, as he called him, or his fellow-wanderer in the wild enthusiastical wilderness of Satan, as I term him: His text was Hebrews the ixth and 27th verse, "It is appointed unto all men once to die, but after this the judgment." And hereupon (to my weak and dull apprehension)

sion) he spake reasonably upon death and judgment, under several heads; and then discoursed on the doctrine of the new-birth, or being born again, in such a wild manner, as, in my opinion, was more likely to bring men to miscarry by falling into despair, than to bring forth the fruits of righteousness unto holiness in newness of life by true repentance; and cause more to end their lives by self murder, than to reform them by true repentance. And herein he told us over and over several times, that the new-birth was not baptism by water; but what it was, or what he meant thereby, by what he said thereon, I could not understand. But by this wild description thereof, and what I have otherwise read and heard, of the terrible and dreadful pangs of the travel of his new-birth, and the fruits of despair, horror, confusion, and madness, that it frequently brings forth; I can impute it to nothing else, but the devil being turned mother-midnight.

midnight. He then proceeded to utter a hideous, wild, senseless, and nauseous and most disagreeable panegyric on his deceased brother, and himself, as being companions (from their first acquaintance) and like Paul and Silas travelling together in the work of the Lord, and in suffering together for the Lord: And in particular their being insulted by the mob, when he was preaching at Quainton-Cross, and at Ailesbury, by their throwing some stones, much water, and some particles of glass, at and upon them, whereby one of their sisters was wounded in her face even to bloodshed. And in particular, mentioned Joseph Burnham as a person that deserved to be stigmatized, by being posted up for his ill behaviour to them. And also of his constant visiting and attending his said brother in his last sickness, and of their sweet and comfortable conversation together to the hour of his death. And as to the rest, or latter part of his wild discourse, it was, for

the most part, only a repetition of the speeches or sentences he used in the former part of his extempore wild oration. He (as I have been told) declared to Edward Turner, one of his Thame converts, or great admirers, That he knew nothing of what he should say in the pulpit, or what text he should take 'till he came there ; but fully depended on the immediate assistance of the Holy-Ghost therein, like the apostles and prophets, and holy men of old, who spake as the Spirit gave them utterance. From whence I observe, that this monstrous proud blasphemous wretch, by his satanical pride, makes himself equal to, yea above Christ, his apostles and prophets, by his leaving off, disusing and expunging of the reading of the holy scriptures, out of his spiritual performances, which contain the whole and perfect will of God, delivered unto the sons of men by their ministry, to make room for the wild extasies, effusions, and sudden suggestions,

or

or conceptions of his own giddy brain. And here, I further observe, that those wild, false and blasphemous pretences to inspiration, are no new things, but were ever the practice of impostors in all ages; especially under the Oliverian usurpation, wherein, not only the Quakers and Muggletonians, but also the Seekers, Ranters, and many other sects of Anabaptists (above thirteen to the dozen) and other enthusiasts, all followed their many different and blasphemous opinions, contrary the one to another, and all under this false pretence of divine inspiration. And Muggleton, in particular, affirmed, that the commission given unto him, and to his fellow-witness, John Reeves, by God the Father, as the two last witnesses spoken of in the book of the Revelations, was greater than the commissions given either to Moses and the prophets, or to Christ and his apostles; and that their commission or dispensation of the will of God, was the last that

should be given to the world. And that
 they were the two last prophets that should
 be sent therein. And also further affirmed,
 that all who read their books, and did not
 believe them, were certainly damned.
 And that they had power to damn all
 whom they pleased. Now as to believe all
 those prophets, would be to believe con-
 tradiction itself, and that in its most fool-
 ish dress; so to believe any one of them
 would be to disbelieve all the rest; for who
 can imagine, that the Holy-Ghost, the foun-
 tain of perfect wisdom, will ever conde-
 scend to descend into so many singularities
 and clashing contradictions as are held and
 taught, by those different sects, for the
 holy will and word of Almighty God.
 And as to believe what any one of those
 prophets say of the others, is to believe all
 the rest to be deceived; so to believe them
 all, is to believe them all to be deceived;
 and herein I protest, that I do believe
 them all. For it has ever been the custom
 of

of them all, to curse and call each other false prophets, and that in the name of the Lord. And also I propose to prove to any that shall desire it, that all those fellows, who vainly pretend to have such great and extraordinary gifts of the Holy-Ghost, originally proceeded and sprang from Simon Magus, and his followers, who had neither part or lot in that matter, Acts viii. 21. And herein I also observe, that those who hold forth with their eyes shut, under the false pretence of inspiration by the Holy-Ghost, generally grope as in the dark, wander as without a guide, gape as a fish out of water, and catch at the next thing they can come at like a man in it, for fear of being drowned. Now, as those sanctified hypocrites, and wolves in sheeps clothing, make as good saints, when transform'd into ministers of righteousness, as Satan makes an angel of light, when he transforms himself thereinto, and as the apostle says of such seducers, who transform themselves
into

into ministers of righteousness, as Satan the prince of darkness transforms himself into an angel of light, II Cor. xi. 15, " Whose end shall be according to their works;" So, from hence I observe, that those who thro' pride, sin like the fallen apostate angels, shall, like them, be eternally reprobated, and forever cast out of the favour of God, without being allowed mercy upon repentance, and for ever excluded from the means of grace, and hope of glory.

From hence it plainly and fully appears ; that their spiritual and powerful way of preaching and praying, so much talked and bragged off, by ignorant men in our dark conventicles, is but a nauseous, or at the best a vicious pronunciation, and mere counterfeit eloquence ; certainly much too gross to pass upon any but the most ignorant, unbred and unthinking people ; who think, yea, are assured in their own giddy, weak minds, that they hear a most able, powerful, and spiritual-gifted preacher,
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if his voice be sharp, quavering, and as tho' he sung; if he draw out some of his words with a mournful accent, or hideous tone; if he strains his sides and lungs, din, and rave, and (as we say) be obstreperous; distort his mouth and lips immoderately; lean his head on one shoulder, and beat his breast and pulpit as tho' he was in fits; talk of heaven, and hell, of salvation, and damnation, at random, like a madman, and flinging about his hands with his eyes shut, fighting the devil in a rapturous and ramping manner, talking to Almighty God and of him, as if he was his fellow.

To conclude; From all false doctrine, heresy and schism, good Lord, deliver us; and bring into the way of truth, all such as have erred, and are deceived; strengthen them that do stand, comfort and help the weak-hearted, and raise up them that fall; and finally beat down Satan under our feet.

Another

Another fanatic, on Sunday, August the 21st, (I think they called him Wells) preaching upon Amos iv. and part of the 12th verse, "Prepare to meet thy God, "O Israel." And in his wild oration, with his eyes shut, speaking of the dreadful punishment of the wicked at the day of judgment, he said, That he could not wish it to his enemy, no not to Satan himself: At which I called aloud to him, and said, Then you are not of God's mind. Now as this giddy fanatic, in this his pretended spiritual performance, said the Lord's prayer, whereby he beg'd that God's will might be done on earth, as it is in heaven; what spirit, but the devil, or his own giddy brain, could move him not to wish, that the same will may be done in hell also. And as it is written, I Cor. chap. vi. 2d and 3d verses, That the Saints shall judge the world and angels; from whence I learn, that the saints, as assessors with Christ, and approvers of his righteous sentence,

tence, at the great day of judgment, will give their consent to the condemnation of wicked men and apostate angels. And as to this blasphemous wretch, protesting that he could not wish the direful judgments of God to none, no not to his enemy, nor even to Satan himself, I shall at present add, Him that reproveth God, let him answer it. And Jude 14th it is written, And Enoch also the seventh from Adam prophesied of these, saying, Behold the Lord cometh with 10,000 of his saints to execute judgment upon all. And also, in the IId epistle to the Thessalonians, chap. i. 7, 8, 9 and 10th verses, St. Paul declares, That the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance of them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his

his power, when he shall come to be glorified in his saints, and to be admired in all them that believe. From whence I learn, that Christ when he shall come again in glory, attended with saints and angels, to judge both the quick and the dead, that the glory of his justice in the condemnation of the wicked, will be by them greatly admired, but not comparably with the glory of his mercy, in the salvation of the righteous. O Christ! how will this strike thy adoring angels into an eternal extasy of holy admiration, and thy admiring saints, into an eternal rapture, when thou shalt come to be glorified in thy saints, and admired in all them that believe! Thus we see, that both saints and angels will glorify God for his just and righteous judgment at the last day. And if this fanatic wretch cannot with the terrible sufferings, or dreadful horrors of that day to Satan, so I think Satan does not wish it to himself, because he is said to believe and tremble thereat;
and

and instead of following the advice of St. Paul, Phil. ii. 5. Let this mind be in you which was also in Christ Jesus; He seems to me, by his own words, to be of the mind of the devil. And as to his not desiring of God's judgments upon his enemies; I observe, that when his judgments are to his glory, then we ought to desire them: As under the 5th seal, in the vi. chap. of the Revelations, we find that the holy martyrs cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And under the 6th seal, we find them, with the angels, ascribing unto God, Salvation, and blessing, and wisdom, and thanksgiving, and honour, and power, and might, forever, and ever, amen, for the same. And in the xiith chap. we have the representation of a battle between the church and Satan, and of the church's victory over him, and the triumph of the whole church both triumphant in heaven and militant

tant on earth, for the same. And sure they desired what they were so very thankful for. Thus, I think, that he that giudges as Satan's doom, deserves to partake thereof.

To conclude; I shall only farther observe, that at best, he made but a blundering job; shutting his eyes, thereby denying himself the use of the natural light without, the better to amuse the folks to believe him to have a spiritual light within; and (as some of them call it) darkening the windows without, that the house may be the more light within. Thus loving darkness rather than light, because their deeds are evil, they endeavour to cover their false pretences to divine inspiration, and have the shocking impudence to vouch the Holy-Ghost for the witness and author thereof.

THE END.

